

I am the good Shepherd.

John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd  
his life for the sheep

John 10

Haugen, Rev. A. K.  
marks

Volume 20

Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in July, 1944

No. 13



Pastor G. O. EVENSON  
President Canada District, Y.P.L.L.

## Sixth Sunday after Trinity BAPTIZED INTO CHRIST!

Epistle Romans 6: 3—11.

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" —Rom. 6:3.

Crucified, dead buried, raised from the dead, alive, and walk in newness of life, thus the apostle Paul describes the power and effect of Baptism.

Baptism is not simply a testimony of one's faith, it is a means of grace by which God grants us the forgiveness of sins, and gives us His Holy Spirit. Justification by faith alone, does not, however, justify sin, but the sinner, who through baptism enters into union with Christ.

We are baptized into the death of Christ. That is, we are united with Christ through Baptism, so that His death becomes our death. "Our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." To show how completely a person, baptized into Christ, is separated from sin, Paul uses the participles "crucified", "dead", and "buried". There can be no excuse for continuing a life in sin, when we are "dead unto sin." "For he that hath died is justified from sin." By death sin comes to an end; then, a person sins no more; he is freed from sin and its dominion over him. Just so a baptized person should reckon himself dead unto sin. He should be through with sin and the slavery under it. Not that he by baptism becomes sinless, but he repudiates sin and its claim upon him. He has become united with Christ; he shares not only in the atonement, he belongs to Christ.

Many baptized persons are, no doubt "ignorant" of these effects of Baptism. They continue in sin; they have fallen from grace. They live as if they had never been baptized. The old man which was crucified with Christ is brought to life again, and is passionately cared for. Thus the blessing of Baptism becomes of no effect. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Mark. 16:16.

The blessing of Baptism and the right of citizenship in the Kingdom of God, are lost because of unbelief.

If, on the other hand we believe God's Word and His promises, then our Baptism which meant death to our old man becomes also an entrance into a new life in Christ. "Like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." If we died with Christ, we believe that we shall also live with him. "Dead unto sin, but alive unto God in Christ Jesus."

The crucifixion, death, and burial of our Lord was not the end, except of His relationship to sin that had been laid on Him, "the spotless Lamb of God." After that came the resurrection through the  
(Continued on column four.)

## CANADA DISTRICT YOUNG PEOPLES' LUTHER CONVENTION,

Edmonton, Alberta, July 27—30, 1944

Convention Theme: "JESUS, STILL LEAD ON."

Convention Text: "And He saith unto them, Follow Me" (Matt. 4:19).

Convention Headquarters: Central Lutheran Church, Rev. M. S. Johnson, pastor,  
10923 94th Street

Convention Speaker: Pastor Mars A. Dale, La Crosse, Wisconsin.

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THURSDAY, July 27

All afternoon—Registration

4:30 P.M.—Prayer Session. Leader, Pastor G. J. Ostrem, Ryley, Alberta.

8:00 P.M.—Inspirational Session.

Opening Devotions—Mr. G. Loken, Outlook, Sask.

Messages of Welcome—Pastor M. S. Johnson.

Henry Holte, Tofield, Alta., President

Edmonton Circuit Luther League.

Response: "Jesus Calls Us"—Pastor G. O. Evenson, President

Canada District Young Peoples' Luther League.

Address: "Jesus Still Lead On—Through a World of Sin" —

Pastor Mars A. Dale.

Preliminary Business:

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FRIDAY, July 28

Forenoon

Choir Rehearsal

10:00 A.M.—Bible Study, Pastor P. Lerseth, Birch Hills, Sask.

10:30 A.M.—Forum Discussion Period.

Theme: "Jesus, Still Lead On—To the Cross For Personal Salvation."

A. "The Cross the Only Way"—Daniel Vinge, Camrose, Alta.

B. "Salvation, a Personal Transaction With God"—Clarice Skaret,  
Armenia, Alta.

C. "How I May Have Assurance of This Salvation"—Gordon Kasa,  
Meeting Creek, Alta.

Group Discussion:

Afternoon

2:00 P.M.—Bible Study, Pastor P. Lerseth.

2:30 P.M.—Forum Discussion Period.

Theme: "Jesus, Still Lead On—From the Cross in Victory"

A. "Equipped With God's Word"—G. R. Johnson, La Glace, Alta.

B. "In the Battle Against Sin"—Evelyn Krantz.

C. "In a More Intense Prayer Life"—Dolores Melsness, Valhalla  
Centre, Alta.

D. "In Christ-like Humility"—M. Christiansen, Claresholm, Alta.

E. "In Self-denying Discipleship"—Cora Severtson, Enchant, Alta.

F. "In Heroic Courage"—Alf Fjordbotten, Granum, Alta.

Group Discussion.

Evening

Choir Rehearsal

8:00 P.M.—Inspirational Session

Opening Devotions—Miss Myrtle Engelstad, Saskatoon, Sask.

Address: "Jesus, Still Lead On—Into Faith"—Pastor Mars A. Dale.

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SATURDAY, July 29

Forenoon

Choir Rehearsal

9:30 A.M.—Bible Study, Pastor Lerseth

10:00 A.M.—Business Session

Reports, elections, new business

Discussion of Luther League problems

Afternoon

2:00 P.M.—Bible Study, Pastor P. Lerseth

2:30 P.M.—Inspirational Session

Theme: "Jesus, Still Lead On—I Will Follow"

A. "In my Pleasures and Amusements"—H. Frostad, Parkside, Sask.

B. "In Friendship, Courtship and Marriage"—Clara Haugen,  
Prince Albert, Sask.

C. "In my Choice of Life Work"—Arne Berstad, Fairy Glen, Sask.

D. "In my Local Luther League"—Arnold Hagen, Hagen, Sask.

Group Discussion.

Evening

8:00 P.M.—Inspirational Session

Opening Devotions—Pastor M. B. Odland, Swift Current, Sask.

Address: "Jesus, Still Lead On—Unto Others"—Pastor Mars A. Dale.

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SUNDAY, July 30

Forenoon

9:00 A.M.—Communion Service, Pastor, M. S. Johnson in charge

10:30 A.M.—Worship Service

Sermon: "Jesus, Still Lead On—With Continual Warning" —

Pastor Mars A. Dale

Offering:



Pastor MARS A. DALE  
Convention Speaker

## Resting for Strength

Rest for mind and body is important and generally provided through holidays, vacations and outings of various kinds. But too many folks forget that they have a soul too that needs refreshing. Jesus alone can do that and invites us, "Come unto me all ye that labor and are heavy laden and I will give you rest." Those who have been busily engaged in the things of this world need to take time to think of things eternal lest they lose the true meaning and perspective of life. Even those who are daily and busily occupied with the work of the Kingdom need seasons as well as daily moments in the restful and strengthening presence of Jesus. It was this need that Christ recognized and which He wished to meet when He said to His tired disciples, "Come ye yourselves apart and rest awhile."

I like to think of that as the first Bible Camp. I like to think that Jesus is today inviting you to a week of intimate fellowship with Him through His Word in our Bible Camps. You young folks who have been laboring over your useful secular studies and cramming for often dreaded exams, you folks who have taught or clerked throughout the year, you busy mothers, you care-burdened fathers: come apart for a few days and let Jesus speak to you the things you need for your soul and let Him lift your vision from the things of earth to the things of eternity. Let Him give you the spiritual poise and strength that will be a silent but mighty witness to the fact that you have been with Jesus. Let Christ plant the roots of your life in God so that you may draw your strength from the Almighty Heavenly Father and it may be true of you that "your life is hid with Christ in God." Many Bible Campers can say in the words of David, "He leadeth me beside the still waters. He restoreth my soul."

Rest your body, mind and spirit at a Bible Camp this summer through the fellowship of Christ in His Word and in the company of His disciples and find the strength you need for the tasks of daily Christian living. "Come ye yourselves apart and rest awhile." —A. K. H.

glory of the Father. So also with the Christians, negatively, we reckon ourselves dead unto sin, which has no more claim on us. Positively, we are alive unto God in Christ Jesus.

Through Baptism we enter into a new life, a life of grace through the glory of the Father. How terrible, then, that many with these rights and privileges continue a life in sin. Is it carelessness, or indifference? "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?"

Through the glory of the Father, you too, might walk in newness of life! Amen.

—J. P.



**The SHEPHERD — HYRDEN**

Organ of the Norwegian Lutheran Church of Canada.

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This issue of the Shepherd-Hyrden goes out to all the pastors throughout our entire church, in Canada and the United States. It conveys a picture of the work carried on in Canada District.

The Special supplement "Luther Seminary Bulletin" contains an address by Dr. J. R. Lavik president of Luther Seminary, Saskatoon, Saskatchewan. This address deepens the appreciation of the "Faith of Our Fathers" and underscores the cherished traits we should seek to preserve. The address deserves a wide reading.

**Camrose Lutheran College  
Camrose, Alberta**

There was a record attendance at Camrose Lutheran College this last year. The enrollment reached 141. Graduation Service was held in Camrose Lutheran Church on Friday Evening June 30th. This was the thirty-third annual commencement. Dr. J. R. Lavik delivered the commencement Address. Jorun Skog gave the Valedictory address, and Ian MacLean the salutatory. Oscar Johnson, class of 1944 presented the Key of Wisdom to Lorraine Pederson, class of 1945. Principal George Moi presented the diplomas to thirty-eight graduates from the Academic Department, and twenty-two from the Commercial Department. The prospect for a large attendance for the new school year is already evident.

**Saskatchewan Lutheran Bible  
Institute, Outlook, Sask.**

The first High School Graduation Service of this institution was held on Saturday June 17, 1944 8:00 p.m. The Graduation Address was given by Dr. J. R. Lavik. Ruth Haugen, president of Grade XI class spoke on the topic "God's Call", The topic "The Answer" was given by Leonard Dalen, president Grade XII. The Valedictory Address was given by Camilla Rostad.

President G. O. Evenson, and Mr. G. Loken made the presentation of certificates. This institution has operated as a Bible School for a number of years. This last year a High School Department was added. The total enrolment was eighty-two of which fifty-eight were in the High School Department and twenty-four full or part time attendance in the Bible School Department. Twenty-five graduated from Grade XI and fourteen from Grade XII. A number of applications are in for the new school year.

"We do the impossible now, the miraculous a little later." —General Montgomery

**THE CONVENTION CALL**

Jesus call us; o'er the tumult  
Of our life's wild, restless sea,  
Day by day His sweet voice soundeth,  
Saying, "Christian, follow Me."

Jesus calls us from the worship  
Of the vain world's golden store,  
From each idol that would keep us,  
Saying, "Christian, love Me more."

In our joys and in our sorrows,  
Days of toil and ours of ease,  
Still He calls, in cares and pleasures,  
"Christian, love Me more than these."

Jesus calls us; by Thy mercies,  
Savior, may we hear Thy call,  
Give our hearts to Thy obedience,  
Serve and love Thee best all.

Mrs. C. F. Alexander.

**Afternoon**

2:30 P.M.—Choral Union Concert, Pastor J. B. Haave, Rose Valley, Sask., Director  
Theme: "Jesus, Still Lead On—In Deep Concern"  
Opening Devotions —  
Choir Group I  
A. "For the Unsaved Around Us"—Solveig Steffensen, Irma, Alta.  
Offering  
Choir Group II  
B. "For All Nations"—Carl Johnson, Tofield, Alta.  
Installation of Officers  
Choir Group III

**Evening**

7:30 P.M.—Inspirational Session  
Opening Devotions—Ruth McFarlane, Gronlid, Sask.  
Address: "Jesus, Still Lead On—All the Way Home"—Pastor Mars A. Dale.  
Closing of Convention.

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Hymn singing and special musical numbers will be featured at each session.  
The Registration Fee is 25¢.

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**DISTRICT OFFICERS**

President, Pastor G. O. Evenson, Outlook, Sask.  
Vice-president, Mr. G. Loken, Outlook, Sask.  
Secretary, Miss Myrtle Engelstad, Saskatoon, Sask.  
Treasurer, Pastor M. B. Odland, Swift Current, Sask.  
P.T.M. Secretary, Miss Ruth McFarlane, Gronlid, Sask.  
Jr.-Int. Secretary, Miss Aslaug Hanson, Edmonton, Alta.  
Choral Union President, Pastor Erik Haave, Edberg, Alta.  
Choral Union Director, Pastor Josef Haave, Rose Valley, Sask.

\* \* \*

**CIRCUIT PRESIDENTS**

Camrose — Pastor Erik Haave, Edberg, Alta.  
Edmonton — Henry Holte, Tofield, Alta.  
Moose Jaw — A. G. Pederson, Torquay, Sask.  
Peace River — G. R. Johnson, LaGlacé, Alta.  
Prince Albert — Arne Berstad, Fairy Glen, Sask.  
Saskatoon — Pastor Lars Knudson, Hanley, Sask.  
Southern Alberta — Artun Fjordbotten, Granum, Alta.  
Swift Current — Pastor K. A. Knutson, Cabri, Sask.  
Yorkton — Pastor Josef Haave, Rose Valley, Sask.

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**CHORAL UNION CONCERT**

Opening Devotions—Pastor Erik Haave, Edberg, Alta.

Group I  
The Heavens Resounding—Christiansen  
God so Loved the World—Stainer  
Message: "For the Unsaved Around Us"  
Choral Union Offering.

Group II  
Golden Harps Are Sounding—Christiansen  
Send Out Thy Light—Gounod  
Ride on, Ride on, O Savior King—Cutler  
Message: "For All Nations".  
Installation of Officers.

Group III  
Today There is Ringing—Christiansen  
Hail to the Brightness—Reisiger  
How Blessed is the Host in White—Overby.

**A Full Time Evangelist  
For Canada**

The need for a "Full Time" evangelist in our district has been felt for a long time. The Question has been discussed at our District Conventions, and Circuit Conventions, and amongst individuals. But two questions have always been met with. Who are we to get? and How are we going to pay the Salary?

Who are we to get? Have we no one here in Canada who is capable of being used by God in this important work? Certainly we have, if we but look around for them. We thank God for the work that is being done by the evangelists of our Church here in Canada. But the district is large and very few places receive such help, and those that do have only two or three days a year. This however, is not the question which I wish to deal with at this time.

How are we to get the money? This is perhaps the question which causes the greatest difficulty. But need that be the case? Has God not promised to supply all our needs. Certainly work of such a nature can rest on the promises of God. However, we cannot sit back in our chairs and expect results. What am I driving at? namely this. Why cannot we as a "Young Peoples Luther League" take up a project of that type? Last year we managed to raise a total of \$653.83 for the "Youth for Christ Offering." It has been said, "Give our Young People Something to do and They Will DO it." There is a great deal of truth in that statement. Why not let our Young People back the work of an evangelist in our District.

We hope to present this proposed project at our District Convention in Edmonton next July. Meanwhile will those of you who are interested write and let us know. Send your letter to the writer of this article at Swift Current Sask.

I may add that at the Swift Current Luther League Convention I met with the officers of the various leagues represented and there was general agreement that such a project should be adopted. THINK ABOUT IT, PRAY ABOUT IT? and the lets ACT ON IT.

Marvin B. Odland,  
(District Treasurer)

**Pastor John Peder Tandberg**

Pastor J. P. Tandberg passed away at Camrose Hospital on July 4, 1944. The Funeral Service was held on Friday July 7, 1944. (A later issue of the Shepherd will contain more details.) —V.

Rev. T. J. Langley, Lake Alma, Sask., has accepted a call to the Bulyea Charge; Rev. A. Tveit, Admiral, Sask., has accepted the Preeceville Charge.

Rev. H. Arnolt Strand, formerly of Valhalla Centre, Alta., has received appointment as chaplain in the Canadian Navy. He is now training at Cornwallis, Nova Scotia.

**The Canadian Lutheran Bible  
Institute, Camrose, Alta.**

This institution is an intersynodical school and has been in operation for many years. It has been a great blessing to the many who have attended, and the congregations from which these students have come. The dean is the Rev. C. A. Bernhardson.

**CONVENTION HYMN**

Jesus, still lead on  
Till our rest be won  
And although the way be cheerless,  
We will follow, calm and fearless;  
Guide us by Thy hand  
To our fatherland.

If the way be drear,  
If the foe be near,  
Let not faith and hope forsake us;  
Let not faith and hope forsake us;  
For through many a foe  
To our home we go.

When we seek relief  
From a long-felt grief;  
When temptations come alluring,  
Make us patient and enduring:  
Show us that bright shore  
Where we weep no more.

Jesus, still lead on,  
Till our rest be won;  
Heavenly Leader, still direct us,  
Still support, console, protect us,  
Till we safely stand  
In our fatherland.



of pastors who were both thoroughly grounded in Christian truth and zealous for the salvation of souls.

Quite a few of these men came upon their own initiative to America to help build the Church of Jesus Christ among their pioneering countrymen. Perhaps especially those of us who were privileged to sit at his feet as theological students think in this connection of the sainted Dr. M. O. Bøckman, whom we will always hold in grateful memory as combining in his consecrated Christian personality by the grace of God the best elements of true orthodoxy and sound and energetic piety. He was a precious gift of God to the Norwegian Lutheran Church of America, coming to us as he did out of that strong and deep spiritual awakening which began with Hans Nilsen Hauge and reached its full fruition under the leadership of Gisle Johnson and C. P. Caspari.

This spiritual quickening began among the common people and finally touched and renewed the ministry of the Church. Thus the pietistic and the orthodox movements in Norway merged. The former remained sound in doctrine and loyal to the Church. The latter became truly devout and evangelizing in spirit. Consequently, orthodox-pietism seems to define most closely that type of Lutheranism which developed in Norway up to and during the second half of the nineteenth century.

It was especially during this latter period that our Fathers left Norway and came to America to build new homes and a new church, and yet the same old Church, in the land of their adoption. It seems correct, therefore, to think of the Faith of our Fathers as being the Christian faith that was characteristic, broadly speaking, of the Christian people of Norway at that time, and which was the faith of our pioneer forebears when they began to build the Norwegian Lutheran Church of America.

It must be frankly admitted that there was not much of either unity or uniformity in Evidence among them at first, but rather strongly opposing tendencies, and it took long years of severe struggle and conflict to clarify their essential unity of faith. There seems to be substantial ground for the claim made by some, however, that this struggle was largely prolonged and embittered by extraneous influences which were really foreign to the heritage which our Fathers brought with them from Norway. Be that as it may, looking back over the past one hundred years we see in perspective quite clearly the essential characteristics of the Faith of our Fathers, particularly as we view it upon the background of the historical development of Christian faith and life in Norway.

We shall try briefly to define these characteristics, and that in terms of the present as being the characteristics of the faith which we now hold as heritage from our Fathers.

1. It is a faith which is deeply rooted in the revealed Word of God, and which has a very high regard for that Word as our only source of saving truth, to be used daily for our spiritual good.

2. The Faith of our Fathers is strongly confessional, accepting the confessions of the Lutheran Church as being a true statement of essential scriptural truth and authoritative in relation to what is to be taught the children and preached from the pulpits of the Church.

3. The Faith of our Fathers acknowledges and seeks to follow the principle that the central function of the Church is to preach the Word and to administer the Sacraments. It realizes that the tremendous responsibility of rightly preaching the Word can not be overemphasized. Christ's mandate to the Church is: "Preach the Gospel to every creature." (Mark 16, 15) Paul says to Timothy, and it is God's word to us today: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." In the past the Church has been strong when the preaching of the Word has been strong, for its strength is in its witnessing to the truth; and there has never been an extensive religious awakening without strong preaching. Possibly the greatest need of the Church today is for a revival of strong, aggressive, scriptural preaching.

4. Inseparable from the Faith of our Fathers is a deep concern for the instruction of the young in Christian truth. In this connection the significance of confirmation as a definite church act, with its preparatory course of instruction and spiritual preparation, calls for continued emphasis.

phases.

5. The Faith of our Fathers is aggressively evangelizing, in the sense that it is deeply and constantly concerned about the salvation of souls both at home and abroad.

In the local congregation it requires that preaching shall always deal earnestly and realistically with sin and grace, setting forth both the judgments of the law in relation to sin and the saving grace that is offered in the Gospel, for there may always be those present who need to be converted. The too easy assumption that all are good Christians is inconsistent with the Faith of our Fathers. To be true to that faith we must constantly and aggressively seek the conversion of sinners and the sanctifications of the saints. In the field of Home Missions the Faith of our Fathers is actuated by the same motives. Home mission work must not concentrate mainly upon building the outward organization. If we are true to our spiritual heritage our home mission work will first of all, and all the time, be strongly evangelizing, that is, winning souls for the Kingdom of God.

In the field of Foreign Missions there is no other justifiable or effective motive than that of true, scriptural, dynamic evangelism. And Foreign Missions is included in the program of our faith. It is true, during the first forty or fifty years of its existence in this country the Norwegian Lutheran Church manifested little concern about foreign missions. But that was largely due to its preoccupation with the building of a new church in a new land. When the most acute problems involved approached solution it was inevitable that our Fathers should devote themselves to the cause of foreign missions, for it belonged to the essence of their faith to do so. It is a part of our Norwegian Lutheran heritage to be mission minded. In proportion to its numbers and economic status no nation has done so much for foreign missions as has Norway. And particularly the past fifty years have demonstrated that the members of our Church in America who are positively Christian are also deeply concerned about bringing the saving Gospel of Jesus Christ to those who sit in heathen darkness. The Faith of our Fathers is missionary.

6. The Faith of our Fathers is positively committed to lay activity in the Church, with strong emphasis upon lay witnessing, lay preaching. This is one of the most characteristic, in some respects rather unique, phases of Norwegian Lutheranism. Lay witnessing and preaching, it should be noted, is not thought of as a substitute for the work of the ministry in the Church. Lay witnessing is supplementary, and is rooted in the scriptural principle that every Christian should be an outspoken witness for Christ, each according to his talents and opportunities. The preservation of this principle, and its development in our church life and work, is one of the significant problems of our Church in America.

7. The faith of our Fathers is afraid of formalism and ritualism, being most congenial to a relatively simple service in its public worship. Religious forms are inevitable, and we have as a part of our heritage rituals which are highly desirable when used devoutly. But when ritual is overdone, when it is permitted to overshadow more necessary functions of the Church, it becomes a hindrance rather than a help. The fear of ritualism among us probably comes, in part at least, from an instinctive feeling that it is, consciously or unconsciously, an attempt to escape in a measure from the serious responsibility of rightly preaching the Word. Historically strong evangelical preaching and ritualism have never been congenial partners. And we may repeat in this connection, it belongs to our spiritual heritage to want strong preaching.

8. Particularly in the present historical situation we can hardly refrain from making some reference to the Faith of our Fathers as touching the relationship between the Church and the State. In common with the entire Lutheran Church we hold to the separation of the Church and the State. But it is characteristic of Norwegian Lutheranism not to be quiescent or too submissive to the secular power, not only where faith but as well where moral principle is involved. It is the responsibility of the Church to be a fearless witness for truth and righteousness also over against the State. One can hardly escape the conviction that the tragic afflictions that are so heavy upon the world today have come largely because the churches in so many lands have failed to speak up courageously against sin and unrighteousness in national and international affairs. It is not the function of the Church to mix in party politics, but to stand above all parties as an outspoken witness in the name of God for truth and righteousness, justice and mercy.

We honor and thank God for the Church of Norway today because her leaders and her people have, in the midst of sore trials and tribulations, borne strong and effective witness for God and His revealed truth.

The Faith of our Fathers would always and under all circumstances be a true witness for God and His holy and gracious will.

In conclusion, truth requires us humbly to confess that our Church has not in the past, and does not now uniformly conform to or consistently exemplify the Faith of our Fathers at its best.

In their day our Fathers acknowledged and confessed their sins and shortcomings.

Our centennial year is a time when we should give ourselves to self examination. It is a time when we should by the grace of God seek to see and to repent of the things in which we have come short. It is a time when we should take our bearings and set our course consistently with the "faith once for all delivered unto the saints", the faith which has come to us as the most precious heritage we have received from our Fathers.

We can make our best contribution to American life, and particularly to American Lutheranism, not by forsaking our own and conforming to what others have, for then we would really make no contribution at all, but by being true to the best that we have inherited from our Fathers, and applying it to the problems and the needs of the day.

—J. R. Lavik.

## FROM LUTHER SEMINARY, Saskatoon, Sask.

The graduation exercises which were held Tuesday, May 23rd, marked the close of the fifth school year of Luther Theological Seminary. The address of the evening was given by Dr. Iver Iversen. We had two graduates this year, Galen E. Morstad and Magnus A. Steiestol. This now makes a total of eight who have entered the gospel ministry from our Seminary. May God bless them and make their ministry fruitful!

Due to wartime conditions we have naturally not had so many students as we otherwise would have had. However, during the past school year we have had twelve students enrolled. Of these, two have taken most of their work at the University. One of these is a young lady who is preparing for foreign mission work. Ten of the students have taken the regular course in theology. Four of them will be seniors next year.

During the past school year the following gifts to the Student Aid Fund have been received: Mr. and Mrs. M. N. Johnson, Los Angeles, Calif., \$20; Bethesda Ladies Aid, Scotsguard, Sask., \$5; One who requested that the name be not made public, \$50; Hermund Dalen, Valley Park, Sask., in memory of his wife, Anna Rust Dalen, \$50; Mrs. Clara Sandager, Dahlen, No. Dak., \$5; Rev. Sigmund Bue, Macoun, Sask., a \$50 Victory Bond. This makes a total of \$180. Including these gifts the Fund now stands at \$2326.50. We are grateful to these friends for their generous gifts, and would encourage others to follow their example. Perhaps we should add that Victory Bonds, too, are welcome gifts.

Prof. M. A. Nordgaard, Ph.D., East Orange, N.J., who a little less than two years ago gave \$500 to the Student Aid Fund and \$300 to provide a \$50 gift of theological books for each of the six men who then had graduated, has recently sent us an additional \$100 to provide similar gifts for our two graduates of this year. We are very grateful to Dr. Nordgaard for these splendid gifts.

During the past few months we have been not a little disturbed at the prospect of losing Dr. Iversen. We have felt that our Church in Canada, and particularly our Seminary, are seriously in need of Dr. Iversen's services. However, now that the Church has made its decision and called Dr. Iversen to a professorship at Luther

Theological Seminary, St. Paul, Minnesota, we can only say: God's will be done! While we admittedly would have liked to have kept Dr. Iversen here, and it will be difficult for us to adjust ourselves to the thought of his going, we find comfort in the words of the apostle Paul: "My God shall supply all your need according to His riches in glory by Christ Jesus."

The work is the Lord's and He will provide. He even anticipates our needs and prepares the answer before we pray. We remember the words of the Lord in Isaiah (65, 24): "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

It seems that before we realized what our present need would be, the Lord was preparing a way of meeting it. When Dr. Olaf K. Storaasli was called to become pastor of Zion Lutheran Church and part-time teacher at the Seminary we did not now how seriously he with his special training would be needed, but the Lord knew and was providing for it. We believe that in Dr. Storaasli the Lord is giving to His Church for service in this special field a young man whom He has called, equipped with His gifts of grace and trained for this service. May God richly bless him and his work among us!

We are often asked about the prospects for new students. This is an ever-present problem. It is a problem for us at the Seminary. We must have students if we are to do the work the Church has assigned to us. And it is a problem for our congregations. If there are to be new and more pastors for them, there must be new and more theological students. If the work of the Church is to go forward, not only in the older congregations, but also in the home and the foreign mission fields, the Lord must give to His Church the needed ministers of the Word.

But is not this then His responsibility, and not ours? In a sense it is His, but it is also ours, for we may hinder or by His grace we may help. He has said to us: "The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." (Luk. 10, 2) Are you obedient to this command? Do you pray the Lord to send forth laborers into His harvest? If you truly pray for this, you will desire it so much that you will work for it by encouraging devout young men to prayerfully consider entering the ministry of the Word. In this way the Lord may use you as a means of bringing the call to such young men. And your prayers may also by the grace of God help them come to the right decision. You can not decide for them, but you can pray for them as they face the solemn responsibility of deciding.

Our Church in Canada needs men for the gospel ministry. Let us therefore all obediently and faithfully do as the Lord commands: "Pray ye the Lord of the harvest that He send forth laborers into His harvest." If we all teachers and students at the Seminary, pastors and lay members of the congregations, fathers and mothers, brothers and sisters, Sunday School teachers do this, the Lord will abundantly provide laborers for His vineyard among us here in Canada. Let us not be afraid that there will be too many. Faith is not afraid that the Lord will give too much. Besides, there can never be too many of such as the Lord sends. There might easily be too many of such as you or I might send, if the sending were determined by human wisdom or insight. Therefore it is supremely important that the Lord himself send forth the laborers, and that we give ourselves to prayer about the matter.

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4, 11)

—J. R. Lavik.

## Summary of Lutheran Bible Hour Finances

Balance, June 1, 1943..	\$ 64.12
Receipts, June 1, 1943	
—May 31, 1944 .....	571.41
To Station CFQC for	
broadcast time .....	\$448.00
Travel, lodging and meals.....	134.70
Exchange and postage.....	2.93
Totals .....	\$635.53
BALANCE, June 1, 1944 .....	\$585.63
	49.90



# LUTHER SEMINARY BULLETIN

SASKATOON, SASKATCHEWAN.

PUBLISHED OCCASIONALLY

## FAITH OF OUR FATHERS —

### Its Chief Characteristics

This theme clearly assumes that the Faith of our Fathers is at least in some respects different from the faith held by people of other national origins. It is hardly necessary to argue in favor of this assumption. It is a well known fact that Christian faith is not entirely uniform, either in content or in its outward manifestations, throughout the world at present, nor has it been so historically. Lutherans, Reformed and Catholics represent distinct types of Christian faith. Even within Lutheranism Christian faith and Christian life have developed somewhat differently, for instance, in Norway and in Germany, as well as in Denmark, Sweden and Finland. Also in America there is apparently in process of development a characteristic type of Lutheranism.

Furthermore, the theme implies that we need to study, to know and to preserve the Faith of our Fathers. The fact that our Fathers came from so small a country as Norway does not mean that their faith is relatively of small value. The size of a country does not determine the worth of its culture. In the realm of secular culture, ancient Greece sufficiently disproves this idea. In the sphere of religion, salvation came from the Jews, one of the smallest and most despised of nations. We must not despise our spiritual heritage, therefore, just because our Fathers came from a relatively small and poor country. On the contrary, that heritage is of special value to us just because it is ours. It may also be of superior intrinsic value, because the riches of God are most abundantly bestowed upon those who are not too strong or too rich in themselves. Moreover, if we would honor our Fathers, we can do this in no better way than by preserving for ourselves and our posterity the Christian faith which we have received as a heritage from them.

### What are the more significant characteristics of the Faith of our Fathers?

Basically the Faith of our Fathers must be defined as the Christian Faith. It is the faith which our Fathers received through the Church by means of the Word and the Sacraments, and which is common to all Christendom. It is the faith which has been given permanent historic expression in the three ancient confessions of the Christian Church, the Apostles', the Nicene and the Athanasian Creeds. The Apostles' Creed is the simple, basic confession of faith in the Triune God, Father, Son and Holy Spirit. The Nicene and the Athanasian Creeds were developed in defense of this basic faith, particularly over against such as denied the deity of the Son and the personality of the Holy Spirit. No doctrine which in any degree denies or explains away the mystery of the Holy Trinity can be tolerated in the Christian Church, for thereby the very foundations of faith would be undermined.

Furthermore, the Faith of our Fathers must be defined as the Lutheran Faith. The Lutheran faith is, of course, not anything different from, or anything in addition to, the Christian faith. It is the Christian faith which has been given historic confessional expression in the symbols of the Lutheran Church, particularly in Luther's Small Catechism and the unaltered Augsburg Confession. These specific confessions of the Lutheran Church grew out of the controversies of the reformation period, and constitute a more detailed exposition of the "faith once for all delivered unto the saints" (Jude 3), particularly over against the teachings of the Catholics on the one hand and of the Reformed on the other.

These symbols of the Lutheran Church, however, give us only the basic truths of revelation as these truths are apprehended intellectually and set forth in formal confessions of faith. In saying that they are only this, we do not mean to imply in the least degree any disparagement of their intrinsic and practical value. On the contrary, their value can not be too strongly emphasized, and that particularly for two

reasons. In the first place, the intellectual apprehension of saving truth revealed to us of God is normally essential to saving faith. Jesus said, "Ye shall know the truth, and the truth shall make you free". (Joh. 8, 32) Our Fathers were wise in stressing strongly the intellectual content of their faith. In the second place, it belongs to the very nature of Christian faith to make confession of it. It is not a light to be put under a bushel but to be set on a candlestick. Our Fathers felt constrained to confess their faith, that it might both continue to live in their own hearts and be a saving witness to others. But to be confessed, faith must be adequately formulated intellectually. Our symbols of faith, therefore, are essential to the life and the work of the Church.

Yet it needs to be emphasized that the Faith of our Fathers was something very much more than a series of intellectual definitions or elaborations in regard to revealed truth. Christian faith is revealed truth translated into human life. And life, particularly Christian life, is complex and manifold, involving a great variety of vital qualities, attitudes, tendencies and emphases. Within world-wide Lutheranism there is a broad unity in the conviction and confession of fundamental Christian truth, but in the vital manifestations of faith there is no rigid uniformity. There are even great variations of conviction and emphasis within synods of quite uniform national origins, for instance, varying degrees of orthodoxy, varying degrees of pietism, varying degrees of missionary zeal. It should not be thought strange, therefore, that Lutheranism developed somewhat differently within the various nations of Europe, even though there continued a remarkable unity of faith consistently with the confessions of the Church. Christian life, especially when it is strong and vigorous and free, does not tend to rigid uniformity, but rather to an enriching manifoldness through the quickening power of the Holy Spirit.

What, then, are some of the chief characteristics of the Faith of our Fathers? What are some of the qualities, the tendencies, the emphases of faith and life that have developed in the Church of Norway and which we have inherited from our Fathers? An adequate answer to this question would require a substantial volume, perhaps several. Our answer will have to be very brief and sketchy, and therefore perhaps not very satisfactory.

The Faith of our Fathers was characterized by a very profound respect for the revealed Word of God. Closely related to this was their very high regard for the Church as an institution of God for the salvation of men. Separatistic movements never gained any considerable following in Norway. Our Fathers were loyal to the Church. But their loyalty to the Church did not arise out of the conviction that salvation is contingent upon belonging to the Church as an outward institution. While some may have leaned toward this view, as some seem to among us even today, this Catholic conception was not really characteristic of the Faith of our Fathers. On the contrary, their respect for the Church was derived from their respect for the Word of God. They thought of the Church essentially as the communion of saints, the fellowship of believers; and the function of the Church, the outward manifestation of the Church, as that of preaching the Word and administering the Sacraments. Their respect for the Church was one with their respect for the Word of God. To be true to our historical traditions we must emphasize the inwardness of this respect rather than its outwardness. It is true, there always have been, as there always will be, those whose regard for the Word of God is essentially outward. They speak highly of the Bible. In their own way they may even think highly of it; but it is probably lying dust-covered on the shelf, or even may be hard to find if it unexpectedly should be called for. Our Fathers used the Bible; to them it was the bread of life. They lived by it; their faith was rooted in it as a practical everyday reality. To them the Word and the Sacraments were God's gifts to men for their guidance and salvation. They were means of grace, means through which God works

for the salvation of sinners.

In this connection we may also call to mind that our Fathers had a very high regard for the ministry of the Word. They had great respect for the pastor; not primarily for the person, but for the office which he occupied. This was because they believed him to be called of God to preach the Word and to administer the Sacraments. So long as he was true to this high calling, they were very loyal and devoted to him. But if they believed him to be false to this sacred trust, they could be quite the opposite. Their respect for the pastoral office was rooted in their respect for the Word of God.

To enter a little more into detail, what type of Christianity developed out of this high regard for the Word of God as the source of Christian faith and life? We recognize that this high regard for the Word of God is the formal principle of the Reformation translated into life. Immediately after the Reformation there developed within the Lutheran Church as a whole, and in fact throughout Protestantism, a very strong emphasis upon the truth and purity of doctrine. This was both natural and necessary. The scriptural truths which had been rediscovered during this great revival of evangelical Christianity had to be thoroughly vindicated and elaborated on the basis of Scripture. But movements which are sound and necessary in themselves so easily go to extremes. Orthodoxy developed into orthodoxyism, an intellectualistic emphasis upon doctrine, a scholastic elaboration and refinement of doctrine, which neglected largely the application of basic scriptural truth to life. This tendency characterized the Church to a large extent during the seventeenth century. As a reaction against this one-sided emphasis upon doctrine, there followed an opposite movement called Pietism, which on the basis of Scripture strongly stressed the necessity of repentance, regeneration and sanctification. The main emphasis shifted from doctrine to life. But here too many went to extremes, magnifying the significance of emotional experiences and neglecting the correctives of the revealed Word and of sound doctrine. Pietism prevailed largely during the eighteenth century.

Naturally the Church of Norway was influenced by both movements, but not in extreme degree. On the whole the orthodox tendency was strong during the seventeenth century, and continued to a considerable extent during the eighteenth, particularly among the clergy. Unquestionably with many of them orthodoxy assumed definitely the form of orthodoxyism. Also the quickening voice of pietism reached Norway, and had, among others, such strong representatives as Thomas von Westen, "the apostle of Lapland", and Hans Egede, "the apostle to Greenland." But the extreme hyper-spiritual and separatistic tendencies of Pietism did not make any considerable headway in Norway. Several providential factors served to combine the best elements of both movements into what may properly be called orthodox-pietism.

A principal basis for this development was provided when Dr. Erik Pontoppidan in 1737 published his Explanation to the Catechism, "Sandhet til Gudfrygtighet", as a book of instruction for the young. At first objections were raised to it by representatives of both Orthodoxy and Pietism. But this rather served to emphasize the soundness of its position, which was fully vindicated in course of time. Doctrinally this book of instruction is clear, strong and profound, in full harmony with the Bible and the Lutheran confessions. With this it combines a strong emphasis upon personal Christian life, — upon faith as not only of the mind but also of the heart and permeating every phase of life. It combines in a very fortunate way the best elements of true orthodoxy and sound piety. Probably none will question the assertion that next to the Bible itself no other book has had so great an influence upon the historical development of Christian life in Norway as has Pontoppidan's "Sandhet til Gudfrygtighet." It would seem that the publication in suitable form of a good English translation of this historic book should be included among our Centennial projects.

The effectiveness of this book of instruction was tremendously increased by the fact that in 1746 confirmation was instituted as a definite church act, including public catechization as a part of the rite of confirmation. This necessarily involved a thorough preparatory course of instruction. Without this arrangement, which we may well consider providential, Pontoppidan's "Sandhet til Gudfrygtighet" might have become only just another book, very good in itself but not used much. But as it was, it became one of the principal factors involved in the development of Lutheranism in Norway along the line of orthodox-pietism.

We do not hesitate to say, however, that the greatest factor in the development of the characteristic Lutheranism of Norway was the religious awakening which began in 1796, and of which that remarkable man of God, Hans Nielsen Hauge, was the principal human instrument. In a few short years the awakening penetrated into every nook and corner of the country, and thousands were awakened to a living faith in God. It was characteristic of this movement that those who by the grace of God were quickened by it became living witnesses for their Lord, and many of them itinerant lay preachers; this accounts in part for its remarkable strength and growth. Hans Nielsen Hauge was the father of the Norwegian laymen's movement, which under his wise guidance did not develop along fanatical and separatistic lines, but remained within, and continued to work within, the Church. Bishop A. C. Bang, than whom no better authority could be cited, expressed the deliberate conviction that no other man has exercised so great an influence upon the spiritual development of the Norwegian people as has Hans Nielsen Hauge.

The Hauge awakening, however, must not be viewed as an isolated historical event. The foundations for it were laid during the preceding fifty years, and other factors entered in later years to complete its formative influence. There are strong reasons for believing that the Hauge awakening would hardly have come, or at least that it would not have been so far-reaching, so thorough and so sound, if it had not been for the general and thorough instruction in Christian truth which was given preparatory to confirmation during the preceding fifty years. Undoubtedly Hauge's own respect for sound doctrine, his dread of heretical views, his high regard for the Church and the general soundness of his Christian convictions were in no small measure due to the fact that he had studied and learned well Pontoppidan's "Sandhet til Gudfrygtighet." Here we find that which is perhaps the best historical explanation of the rather unique fact that this lay evangelizing movement not only continued loyally to work within the Church, despite the bitter hostility with which it at first was met by both secular and church officials, but in course of time developed into harmonious cooperation with the clergy.

This latter fact is closely related to another development which came about fifty years later. The Hauge awakening was essentially a lay movement and was carried on by lay witnesses. This movement, which under God brought such rich blessings to the Norwegian people, was supplemented by another movement which began about the middle of the nineteenth century and which also was in some respects rather unique. I refer to the religious awakening of which Dr. Gisle Johnson was by the grace of God the principal human instrument. He was strongly supported by Dr. C. P. Caspari. Both were members of the theological faculty of the University, and both were exceptionally able, learned and devout men. The remarkable phase of this awakening was that, while it had its roots in the Haugean awakening and penetrated deeply into the lay membership of the Church, its quickening influence extended especially to the theological students and to the pastors of the Church. During those spiritually so fruitful years, beginning approximately in 1850 and continuing toward the close of the century, there went out from the theological seminary into the ministry of the Church of Norway a large number



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Juli, 1944

## IKKE AVSKAFFE, MEN FULLFØRE

Matt. 5, 17—19.

Av res. kap. Ragnvald Indrebø

Det sies ofte at det kristne evangelium er lovfritt. Det er riktig for saa vidt som det ikke er oppfyllelsen av Guds lov som fra menneskets side er betingelsen for at det kan bli frelst, men omvendelsen og troens mottagelse av Gods ufortjente naade. Den fortapte sønn blev mottatt da han vendte tilbake, enda han hadde handlet tvert imot sin fars ønsker og vilje. Og paa den annen side: Den rettfærdige Paulus maatte erkjenne at hans rettfærdighet aldeles ikke strakk til overfor Gud; ogsaa han maatte frelses av naade.

\*

Men her i bergprekenen understreker Jesus sterkt at lovfriheten ikke maa forstaaes slik at det menneske som blir frelst paa denne maate, dermed fritas for aa gjøre Guds vilje. Frelsen betyr ikke bare en utslettelse av de gamle synder og en uforskyldt optagelse i barnekaaret hos Gud. Den betyr ogsaa en forandring av hjertet slik at Guds vilje blir en kjær, og slik at det blir mulig aa handle efter den. Jesus er kommet ikke bare for aa rense fra syndeskyld, men ogsaa for aa omskape sinn og vilje slik at selv "de minste bud" blir hellige og forpliktende og viktige for en, og for aa gi kraft til aa oppfylle dem.

Naar vi leser vaart nye testamente, baade evangeliene og de andre skrifter, ser vi at denne side ved Jesu frelsesverk er fremhevet sterkere enn vi ofte gjør det i vaar forkynnelse. Basunen lyder ikke sterkt og klart nok hos oss paa dette punkt. Det kan henge sammen med at vi ikke er tilstrekkelig opmerksom paa hvor mektig helliggjørelsesforkynnelsen i det nye testamente er, og at vi har mistydnet avvisningen av gjerningene som frelsesgrunn derhen at der i det hele tatt ikke er nogen sammenheng mellom frelse og gjerninger, at vi ikke har faatt øie for den sannhet at Gud i Kristus vil "rense sig et eiendomsfolk, nidkjært til gode gjerninger". Men det kan ogsaa komme av at vi selv vet saa lite av kraften fra det høie i vaart eget liv at vi har liten frimodighet til aa forkynne den for andre.

\*

Jesus er kommet for aa fullføre loven i frelste menneskers liv og ved sin Aands kraft. Naar der i saa mangt et kristenliv er megen slapphet og skrupelighet i forholdet til Guds lov, saa er det ikke fordi der ikke er kraft nok aa faa, men fordi der mangler trang og villighet til aa ta imot den. Med denne kraft er det slik at ingen faar den uten den som i tillit til Gud virkelig begynner aa søke Guds vilje og leve efter den. Vi faar den eftersom vi erkjenner vaart behov for den og vaager noget i tro.

Overfor Jesu bud og eksempel brister vaar egen kraft uheldig. Men naar vi opdager det, skal det ikke føre oss inn i motløshet og moralsk uansvarlighet. Da skal vi nettopp sette alt vaart haap til Jesus Kristus, som er mektig til aa gjøre de svake til kjemper, syndens træler til frie Guds tjenere.

## Følg Kristus

Vi reduserer undertiden frelsen til blott og bar aandelig gymnastikk. Vi innbillar oss at det aa godta en del dogmer om Jesus er det samme som a tro paa ham. Om et menneske var gaatt vill i ødemarken og var i livsfare, kunde han vel peke paa en mann foran sig og si: "Der staar den beste fører i hele denne ørken og den eneste som kan føre mig i sikkerhet." Han vilde allikevel ikke bli reddet, med mindre han handlet paa den tro og virkelig begynte aa følge den han trodde paa.

—Dr. Howard.

Manges forenede Bøn om det samme er som mange Hænder, der drager i det samme Reb.



90 Aar

Den 14de Mai feiredes mors dag paa en usedvanlig maade of kvindeforeningen af Bethel Lutherske Kirke, Medstead, Sask. Den dag var det nemlig kvindeforeningens eldste medlems fødselsdag. Mrs. Sigrd Rondestvedt blev da 90 aar. Dagen begyndte med en stille privat nadvergang i hjemmet kl. 9:30 paa formiddagen. Om eftermiddagen havde vi Gudstjeneste i Elks bygningen i Medstead. Mange af Mrs. Rondestvedts venner havde mødt op i dagens anledning. Vi saa folk fra Robinhood, Glaslyn, Mervin og Mayfair. Efter Gudstjenesten var der et kort program, og gaver blev overrakt fødselsdags barnet. Fra kvindeforeningen i Medstead var der en fin blomst. For ogsaa at hædre Mrs. Rondestvedt blev penge subscriberet til menighedsens bygge fond. Vi haaber at faa en kirke i Medstead i nær fremtid. Almindeligvis holder vi vore Gudstjenester i Mrs. Rondestvedts hjem. Kvindene serverede "lunch" til alle.

Mrs. Sigrd Rondestvedt var født i Ulvik, Hardanger, (Norge.) Hun kom til Amerika da hun var 26 aar gammel. Levede først i Goodhue County, Minnesota og i Syd Dakota. I 1910 kom hun med sine børn til Saskatchewan, Canada. Hun blev enke da hun var 42, med otte børn, den mindste kun 2½ aar. Mrs. Rondestvedt har prøvet meget. Hun er kjent med fattigdom og slid, men hendes sind er frisk og let. Hun bor nu hos sønnen, Jacob, i Medstead. Hun er i stand til at sysle i huset og koge maden. Kaffen er altid rede, og det er umuligt at besøge Mrs. Rondestvedt uden at nyde noget. Det er baade hyggeligt og opløftende at besøge det lille hjem i Medstead. Guds Ord og Bøn er flittig brugt. "Det er alt sammen naade", og "Gud hører bønner", sa hun nylig.

Vi ønsker Mrs. Rondestvedt Guds velsignelse, og ønsker at hun maa vere iblandt os mange aar endnu.

—J. Precht.

Salig er den Mand, som helliger Guds Gaver til hans Forherligelse.

\* \* \*

Naar en Mand begynder at rakke ned paa Bibelen kan du være ganske sikker paa at hans Liv ike stemmer overens med dens Lære. "Støv paa Bibelen", har en sagt, "betyr Synd i Hjertet".

Bliver ingen noget skyldig uden at elske hverandre; thi hvo, som elsker den anden, har opfyldt Loven. (Rom. 13, 8.)

Meget af Livets Bitterhed kommer af at vi maa tage vor egen Medicin.

Bedre at være en hverdagslig Solstråle end en usædvanlig Sky.

Penge er en stor Ting, som ofte gjør Menneskene meget smaa.

Det er bedre at være den mindste blandt Guds Folk end den største i de Ugudeliges Forsamling.

Vil du vide hvordan du er paa de forskjellige Felter, søg da ind til Gud med alle Ting.

Ogsaa med graa Haar kan man have et sort Hjerte.

## LITT Sjelesorg

Av S. H. N.

Spørsmål:

Hvad skal jeg gjøre for aa faa seier over en synd som jeg flere ganger har ligget under for? Ingen uten Gud og min samvittighet vet om den. Men jeg maa vinne om jeg skal bli frelst; det skjønner jeg godt. Men hvorledes?

Svar:

Det fremgaar av dette spørsmål at du har tatt op kampen mot synden, men ogsaa at paa ett punkt har du igjen og igjen tappt i denne kamp. Det er altsaa en bestemt synd du ikke har maktet aa overvinne. Slike synder kaldes *skjødesynder*. De er saa tiltalende for den onde natur at faar overmakt igjen og igjen.

Dette er naturligvis en meget alvorlig sag; ti det gaar ikke for en sann kristen aa la sig beherske av en synd. Guds vilje er at vi skal seire. Jesus sa til synderinnen (Joh. 8, 11): "Heller ikke jeg fordømmer dig; gaa bort, og synd ikke mere!" I Joh. 5, 14 sier han: "Se, du er blitt frisk; synd ikke mere, forat ikke noe verre skal vederfares dig!" Det er klart at Jesus ventet at de han talte til skulde seire over sine gamle synder. Og naar han ventet det, da maatte det ogsaa være mulig aa vinne seier.

Imidlertid er det ikke mulig aa vinne en saan seier uten at man er *født av Gud*. I 1 Joh. 5, 4 leser vi: "For alt det som er født av Gud, seier over verden." Det gleder mig aa merke av ditt spørsmål at du er overbevist baade om at det gaar ikke an fortsettende aa ligge under, og om at det maa være mulig aa vinne seier.

Paulus taler om denne sak i Rom. 8, 13: "Dersom I lever efter kjødet, da skal I dø, men dersom I døder legemets gjerninger ved Aanden, da skal I leve." Det er altsaa Guds Aands gjerning i et menneskehjerte aa overvinne fristelsen, saa den ikke kommer saa langt at den føder synd. La oss nu tenke oss at denne bestemte synd banker paa din dør og vil trengre inn i ditt hjerte. Kjødet vil med en gang gi sitt bifall. Men nu har du ogsaa en *ny natur*, den som Gud har skapt i ditt hjerte. Derfor finnes hos dig en ny lyst og lengsel. Det er Guds egen Aand som slik har forandret hjertet; og han som maktet aa forandre hjertet, har ogsaa makt til aa seire over fienden som vil trengre sig inn. Det er ikke din gamle natur som hverken kan eller vil vinde seier, men det er Aanden som kan seire i dig. Paulus har en slik tro paa seier at han sier: "Men i alt dette vinner vi mer enn seir ved ham som elsket oss."

Imidlertid fremgaar det av Skriften at det blir en lang og hard kamp. Jesus sier: "Vaak og bed, forat I ikke skal komme i fristelse! Aanden er villig, men kjødet er skrupelig" (Matt. 26, 41). Disse fristelser kan bli saa svære at det kan gaa slik som du sier, at du igjen og igjen har ligget under i kampen. Spørsmålet blir da om der finners en *særs hjelp* i kampen mot enkelte synder.

I Jakob 5, 16 leser vi: "Bekjenn derfor eders synder for hverandre og bed for hverandre, forat I kan bli lægt."

Denne skjødesynd som nu piner og plager din samvittighet saa du hverken kan faa den rette fred eller kraft nok til aa beseire den, kan du faa en kraftig hjelp imot ved aa benytte dig av *det private skriftemaal*. Dette er derfor mitt raad til dig: Gaa til din prest eller til en annen prøvet kristen som du har full tillit til, og leg frem din vanskelighet. En prøvet Herrens tjener vil forstaa dig saa vel. Han vil gjøre som Jakob sier: be med dig. Han vil ogsaa kunne bevisse av Guds ord at de synder du har bekjent allerede er slettet ut, og at du er ansett i Kristus som om du aldri hadde syndet. Ja, han har rett til efter Guds ord aa gjøre enda mer. Han kan i Guds navn tilsi dig alle dine synders forlatelse (Joh. 20, 23).

Dette kan synes en tung og vanskelig vei a gaa; men det bringer ikke bare frel-

## Stenhjerte — kjødhjerte.

Og jeg vil gi eder et nytt hjerte, og en ny aand vil jeg gi innen i eder, og vil bortta stenhjertet av eders kjød og gi eder et kjødhjerte. —Esek. 36, 26.

In grunnen er et menneskehjerte forferdelig haardt. Men en vil gjerne i det lengste undskylde sig med at det ikke er saa ille.

Vi har dog mange beviser paa at vi har et stenhjerte av naturen. Mange av oss som har det godt, vet litt om den skriken- de nød som er i verden idag. Men det rører oss saa godt som ikke. Et godt botemiddel mot denne forferdelige haardhet er det aa be Gud smelte ens haarde hjerte og utøse sin egen kjærlighet deri.

Vi har saa lett for aa være haarde og dømmende overfor andre. Man utvelger sig gjerne en liten flokk som gjenstand for litt av ens kjærlighet. Mens anderledes tenkende og innstilte mennesker ikke blir gitt noen plass i hjertet. Noen hver kjenner sig igjen paa dette punkt.

Vi har ogsaa megen haardhet i oss overfor Gud. Det koster nok meget aa bli enig med Gud i hans maate aa elske paa. Han elsker oss ømt og inderlig. Men hvor megen ømhet føler vi overfor ham? Dette er det nedslaaende aa tenke paa. Og det gjør at det gaar saa sent med Guds rikes fremgang her og utover jorden.

Naar det gjelder sjelers frelse, kjenner vi nok av kulde og likegyldighet, kort sagt haardhet.

Mange av oss troende har mistet den første kjærlighet til sjelene. Vær saa pass ærlig at du erkjenner det. Da vil du, om du har falt paa denne maatten, faa igjen nøden for de ufrelste. Det vi troende nu frem for alt trenger er mere av Jesu nød for sjelene og for nøden i verden.

Du som er uomvendt maa nok, om du skal være ærlig, erkjenne at du har et stenhjerte. Da er det jo klart at du ingen virkelig gode gjerninger gjør, hvor velment alt ditt strev enn er. Ja, det staar at kjødets sans er fiendskap mot Gud, ti det er ikke Guds lov lydigh, kan heller ikke være det. Rom. 8, 7.

Hvorfor har du staatt Gud saa lenge imot og ikke omvendt dig til ham? Er det ikke paa grunn av ditt stenhjerte hjerte? Men alt kan bli godt hvis du erkjenner og bekjenner hjertets virkelige tilstand og synd inn for Gud. Da tar han bort stenhjertet av ditt kjød og gir dig et kjødhjerte. Og du blir ydmyk og saktmodig av hjertet.

Det er Gud som tar bort stenhjertet og gir dig et kjødhjerte. Du kan ikke frelse dig selv og bli god ved egen kraft. Men lar du Gud omvende dig, blir Guds kjærlighet utøst i ditt hjerte ved den Hellige Aand.

Vi vet av egen erfaring hvor lett det gaar aa bli kald og haard igjen. Den daglige omvendelse er nødvendig. Jeg maa stadig si til Jesus: Nu er jeg haard og kald igjen, utøs paa ny din kjærlighet i mitt hjerte! Det er en bønn som Herren hører.

Maa vi ikke glemme den daglige fornyelse, alle vi som er kommet til troen. Den er nødvendig baade av hensyn til oss selv og til andre.

Ja, maa Gud faa sin vei med oss.

—P. H.

sesvisshet, men det vil ogsaa døde den onde natur. Naar saa den samme fristelse kommer igjen, da har ikke kjødet den kraft som før, og Aanden har mere raaderum til aa kvele fristelsen, slik at den ikke faar føde synd (Jak. 1, 15).

Uten tvil er det mange troende som pines og plages av en eller annen synd. De kan til visse tider ha det godt og rolig, og trøste sig til naden; men saa dukker en eller annen synd op igjen i erindringen, eller man fristes igjen av sine gamle synder. Følgen blir at dette formørker det indre troliv og gjør hjertet tungt og mørkt. Det private skriftemaal vil i slike tilfelle være til stor hjelp. Det vil bringe indre ro og fred og fremfor alt aapne sinnet for større aandelig kraft til aa seire over synden.



Dear Editor:

This is another list of donations, since January. I think this will be the only one until fall. With kindest greetings to you and all the readers of the Shepherd.

Mr. Anton Andreason, or Ohaton and Mr. Erick Paulson of Camrise are the new members of the home.

Sincerely  
Sister Marie Weiks.

## THE BETHANY SUNSET HOME

### Gifts in Cash

BAWLf, ALTA.— In memory of P. Sonflo from Mr. and Mrs. N. L. Kvittum \$1.00; and from Oscar Afseth \$1.00. Rev. John Tandberg in memory of Mrs. O. I. Satre of Millet Alta. Agnes Jorgenson of Minneapolis, Rev. E. I. Eidsvik of Minneapolis and Mrs. O. Moland Edberg \$7. Mr. and Mrs. O. E. Olesberg in memory of Mr. R. Olson, Edmonton \$1.00.

BAGLEY, SASK.— Mr. and Mrs. Gust Nelson and family in memory of Mrs. Soren Hanson of Fairy Glen \$2.00.

CAMROSE, ALTA.— Mr. and Mrs. J. E. Olson and girls in memory of Mr. Osness \$1.00; also from Mrs. Bueland \$2.00 and Lutheran Ladies Aid \$5.00.

ENCHANT, ALTA.— Zion L.D.R. Rev. R. Olson Pastor (Bldg. Fund) \$11.00.

EDMONTON, ALTA.— Mr. R. Bergseth \$5.00. Mr. and Mrs. Severine Hope, in Mem. R. O. son \$2.00.

EDBERG, ALTA.— Mr. and Mrs. S. J. Broughton in memory of Mrs. O. Moland \$1.00, also from Mr. and Mrs. Hall \$1.00. Mr. and Mrs. Ole Moland, Arne and Harold in loving Memory of Mother and Grandmother, to the Building Fund \$10.00. Mr. and Mrs. L. H. Lein, Mr. and Mrs. A. Rasmussen, Mr. and Mrs. R. Ryerson in memory of Mr. N. O. Beckman \$2.00.

FERRY POINT, ALTA.— Friends and neighbors from Ferry Point, Rose Bush, and Edberg in memory of Mrs. O. Moland to (Bldg. Fund.) \$9.50.

GLENDON, ALTA.— Glendon Luth. Sunday School. Rev. T. Berge to Furnishing fund. \$5.00.

HAY LAKES, ALTA.— St. Joseph Ladies Aid. Rev. Rude, Pastor \$10.00.

HOLDEN, ALTA.— Mr. and Mrs. Gust Johnson in memory of Mr. P. Sonflo \$1.00; also from Mr. and Mrs. Joe Knutson \$1; Mr. and Mrs. Carl Cleven \$1.00; Mrs. E. Forre and Towler \$1.00; Mr. and Mrs. E. N. Westby \$1.00; Mr. and Mrs. H. Huseby (Bldg. fund) \$1.00.

IRMA, ALTA.— Mr. and Mrs. H. Knutson \$5.00.

KINGMAN, ALTA.— Mr. and Mrs. Frank Johnson and Son in memory of Mrs. Olous Olson of Dinant, Alta., and Mr. and Mrs. M. Severson and Children \$2.00. Mr. and Mrs. F. Wilson 80¢.

LOUGHEED, ALTA.— In memory of Mr. Harry Haugen: Mr. and Mrs. A. Berg \$1.00; Mr. and Mrs. S. Ness \$1.00; Mrs. R. Anderson \$1.00; Mr. and Mrs. C. Moen \$1.00; Mr. and Mrs. R. Bergseth \$2.00; Mr. and Mrs. H. Lein \$1.00; Mr. and Mrs. A. Sellie \$1.00; Mr. and Mrs. K. Bergseth \$1.00; Mr. Eric Snetum \$1.00; Mr. and Mrs. Eric Johnson \$1.00; Conrad Ingvalson \$1.00; O. Olsmoen \$1.00; Mr. and Mrs. I. Stokke \$1.00; Ole Bergseth \$1.00; Gertie Bergseth \$1.00; Mr. and Mrs. A. Snetum \$1.00. Luth. Sunday School. Rev. J. B. Stolee (Furnishing Fund) \$1.08.

MILLET, ALTA.— Mr. and Mrs. R. N. Killy in memory of Mrs. O. I. Satre (Bldg. Fund) \$1.00.

MIDALE, SASK.— Mr. Oscar Svenson in memory of Ole Olson, Torquay, Sask. \$1.00.

MORRIN, ALTA.— Morrin Luth. Ladies Aid. Rev. Haave, Pastor \$5.00.

OUTLOOK, SASK.— Mr. and Mrs. John Nelson, Mr. and Mrs. Hugo Blomquist, Mr. and Mrs. Juhl Nelson in memory of Merlin Sorenson \$6.00.

PREECCEVILLE, SASK.— Mrs. O. C. Berg in memory of her Husband \$10.00.

PIKE LAKE, SASK.— In memory of Mrs. Herman Dahlen for Building Fund: Valley Park Community \$12.00 and from Valley Park Ladies Aid. Rev. Lokensgaard, \$10.00.

TORQUAY, SASK.— Salem Ladies Aid Rev. A. K. Haugen, Pastor, in memory of Mrs. Olaf Tannas of Estevan, Sask. \$5. In memory of Ole Olson: Rev. and Mrs. A. K. Haugen \$2.00; Mr. and Mrs. B. Langager and Melvin \$2.00; Mr. and Mrs. (Turn to column four please.)

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

*"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."* —Matt. 6:33.

### Rules for Today

Begin the day with God,  
Kneel down to Him in prayer;  
Lift up the heart to His abode,  
And seek His love to share.

Open the book of God,  
And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

Go through the day with God,  
Whate'er thy work may be,  
Where'er thou art—at home, abroad,  
He still is near to thee.

Converse in mind with God,  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,  
Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

### "Centennial Day" at Admiral

On November 28th, 1943, the South Immanuel Congregation held its "Centennial Day." The program which consisted of the following items, was sponsored by the Ladies Aid. It opened with the singing of the hymn, "Faith of our Fathers". Mrs. Alma Olson then led in scripture reading and prayer. Mrs. Earl Haney introduced the program with a Centennial reading entitled "1843 to 1943". A recitation, "In Homespun" given by Miss Carlson, gave us a glimpse into the past of how our pioneer Mothers dressed and how much careful work they put into the garments they sewed. "The Thanksgiving Tree" was presented by various members of the Andersonville Sunday School. Mrs. Trygve Haakenson read a short story, "Hearts Toward Home Making." Next came the very interesting history of the local Ladies Aid, given by Mrs. Julian Kopperud. After this, on behalf of the Ladies Aid members, Mrs. Arvid Wickstrom presented the four remaining charter members of the Aid with Life Membership Certificates, in honor of their twenty-nine years of faithful service in the Ladies Aid. These four Charter members are: Mrs. E. Elton, Mrs. G. Scansen, Mrs. T. Haakenson and Mrs. O. Kopperud. In their honor Mrs. George Hayner and a solo, "God's Word is our Great Heritage" in Norwegian. Rev. A. Tveit gave a talk on the founding and progress of our Church in America. A Centennial Offering was taken at this time, which amounted to \$22.80. The hymn "O God our help in ages past" was sung and the Lord's Prayer prayed in closing. A delicious lunch served by Mrs. Oscar Olson, Mrs. Norval Sordahl and Mrs. Anna Hagen brought the day to a close. (This article was mislaid, thus the delay of several months in printing.)

### You Will Never Be Sorry

For living a white life.  
For doing your very best.  
For bridling your tongue.  
For being kind to the poor.  
For looking before leaping.  
For hearing before judging.  
For being candid and frank.  
For thinking before speaking.  
For harboring clean thoughts.  
For discounting the tale-bearer.  
For asking pardon when in error.  
For standing by your principles.  
For stopping your ears to gossip.  
For the influence of high motives.  
For being patient.  
For being generous with an enemy.  
For being square in business deals.  
For helping the unfortunate fellow.  
For being courteous to everyone.  
For promptness in keeping promises.  
From "Our Young People".

### Reunion of Confirmands at Winnipeg

One of the interesting events in connection with the fortieth anniversary of the First Norwegian Lutheran Church of Winnipeg, was the confirmands reunion held on the 23rd of April in the church parlors. As many of the confirmands as could still be located around Winnipeg that attended the classes during the last forty years, were gathered together. Rev. Bergsagel acted as chairman of the meeting and after a greeting from the LDR. President, Miss Fay Hovde, he called from the lists before him all the different groups of names dating from the first class forty years ago, to the class that was confirmed on Palm Sunday of this year. One member of each group was asked to make a few remarks on some outstanding incident while attending the class. While many of the members were not there, some of them overseas in the armed forces, it was interesting to have with us Mrs. Aikens who was a member of the first confirmation class forty years ago.

Some very enjoyable musical numbers were rendered during this program, after which a light supper was served, sponsored by the LDR.

Rev. Midland of the First English Lutheran Church preached the evening service which was in keeping with the rest of the program.

—Freda Ursaki.

### Dedication Service at Weldon

Amanda Aadland, a nurse in the armed forces, now serving in New Guinea, has given a beautiful cross to Weldon Lutheran Church in memory of her mother who passed away recently. The Cross is about 14 inches high, of gilt and is illuminated by electricity. On Mother's Day the L.D.R. and Luther League had a joint service at which time this gift of love was dedicated by Rev. Korshavn. It is interesting to learn also that Miss Aadland gave a similar gift to the congregation and church of which she was member while she resided in the States.

—Marian Haave.

### Things To Do

If we would lead a balanced life, and one that is filled with contentment, there are some things which we must do. An outline of these things is worthy of a place among your most cherished possessions. Here are those things:

We must work — for idleness brings discontent, while work is the first rung on the ladder of success.

We must play — for it is the way to keep youthful in spirit and in mind.

We must think — for in thought the seeds of success, happiness, and power are sown.

We must read — for it keeps us from growing stale in mind, and is a continual source of enjoyment to those who do it regularly.

We must have friends — for no soul can know happiness or peace without friends to care and to share.

We must love — for loving others is the most sacred privilege of life.

We must dream — for it brings us close to all things great, whether we ourselves are great or not.

We must smile — for it brings sweetness into the lives of those about us, and thus sweetens our own lives.

We must give — for in so doing, our own souls grow greater.

We must serve — for service to others brings out the noble impulses within us.

We must pray — for we need God and He bids us come to Him, and prayer keeps our lives fresh and clean, and the Spirit of Christ in our hearts.

From "Our Young People"

### Gifts in Natura

BAWLf, ALTA.— Mr. and Mrs. Harold Olson 12 dz Eggs.

BAGLEY, SASK.— Carrot River L.D.R. Rev. S. J. Stolee. Mrs. S. Stolee 1 bath towel; Miss Irene Gyler 1 bath towel; Daisy Anderson 1 bath towel; Emlie Grinde hand

### Swift Current Circuit L.D.R.

The spring rally was held at Admiral, Sask., May 27th. In the forenoon their meeting was held in conjunction with the W.M.F. The topic for this convention was "Redeeming the Time". Girls from South Immanuel, North Immanuel, Bethesda and Frontier were present. The opening hymn was "O Savior, Precious Savior". Thelma Olson led in devotion. Elizabeth Tveit sang, "I'll Try To Do Something For Mother Today". The report from the secretary-treasurer was then read and accepted. The officers elected are: President —Thelma Olson of Simmie; Vice-president —Arlene Gilbertson of Frontier; Sec. —Treas.—Marie Tveit of Admiral; Historian —Dorcas Storsteen of Frontier. Ida Olson gave a topic on our LDR projects which are missions in Alaska, South Africa, Madagascar, China and among the Jews. Jean Wetterstrand of Admoral gave a reading about our mission work among the Jewes. This was followed by the hymn "Praise Ye the Father". Marie Tveit gave a topic on Stewardship in the LDR, stressing Worship Offering, Treasure Chests and Forget-Me-Nots. A song by Viola and Violet Froistad "What a Friend We Have In Mother". The offering taken amounted to \$3.00. We sang "Jesus Keep Me Near The Cross" and then closed by praying the Lord's Prayer together.

—Marie Tveit.

### Sayings of Dr. Martin Luther

Who knows Christ knows all.

Faith is lively and bold confidence in God's grace.

A Christian man is the dutiful servant of all, subject to everyone.

A Christian should always be joyful.

Faith develops responsibility, love develops service.

I have so much to do that I shall have to pray three or four hours.

God help us to seek not our own but His glory.

Each city should have schools for boys and girls where the Gospel should be read to them.

No one in Christendom has a right to do harm.

They are not Christians who would go beyond the Word and appeal to force.

We ought not always to serve God with labor, but also with resting and recreation.

A Christian man is the most free lord of all, subject to none.

Endeavor to preach God our Savior, and care not for what the world will say of you.

towels; Mrs. A. Anderson hand towel; A. Nelson tea towel; Jean Solsten tea towel; Blanche Aasen 1 tea towel; Bernice Persson 1 hand towel; Mrs. T. Murray 1 bath towel; Mrs. Berdie Nelson 1 bath towel; Mildred Anderson 1 bath towel; Gladys Larson hand towel; Irene Holmedal bath towel; Mr. Orville Pederson tea towel; Beatrice and Marion Aasen tea towel; Elaine Nelson 1 tea towel; Margaret Pastos tea towel.

HOLDEN, ALTA.— Zion Ladies Aid, Rev. A. K. Odland, Pastor. Mrs. C. Helckson 2 lbs. Butter, 1 lb. Coffee. Mrs. A. Oppen 1 pr. Pillow cases. Mrs. J. Gunder-son 1 can tomatoes, 2 lbs. Coffee.

IRMA, ALTA.— Mrs. M. I. Reitan and Mrs. H. Knutson: 1 lb. Coffee, 1 pr. Lady's Hose, 1 Bath towel, 1 pc. Toilet soap, 1 Lady's Nightgown.

Art Bergum \$1.00; Mr. and Mrs. Emil Svenson \$1.00; Mr. and Mrs. O. Svenson \$1.00; Mr. and Mrs. Anton Bergum \$2.00; Mr. and Mrs. Halvor Halvorson \$1.00; Mrs. Helga Kittleson 50¢; Mrs. Mary Peterson \$1.00; Mr. and Mrs. Fonstad \$1.00.

WATROUS, SASK.— In memory of Mrs. L. O. Volstad: Mrs. M. Lerud \$2.00; Olaf Olson \$1.00; Bjarne Thoner \$1.00; Ole Anderson \$1.00; Andrew Anderson \$1.00; Adolph Langness \$1.00; O. Moxness \$1.00; P. Selaas \$1.00.

WHITLEY, ALTA.— Mrs. L. Stenby \$2.00.

VALLEY PARK, SASK.— Mr. Herman Dalen in loving memory of his Wife (Bldg. Fund) \$25.00.

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